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## BOOK NOTICES

**Revelation and the Ideal.** By George A. Gordon. Boston: Houghton Mifflin Co., 1913. Pp. x+427. \$1.50.

Although this is a collection of sermons, it has more of unity and compactness than ordinarily attach to homiletic volumes. The author describes it as his second choice, not his first. For many years, he cherished the design of writing a "Philosophy of Revelation." Long study and reflection, however, convinced him that the task required for its accomplishment the undivided devotion of a lifetime; and he was compelled to abandon the project of writing a systematic treatise. In place of a technical philosophic work, he now offers a series of visions relating to the moral possibilities of man. He is convinced that God enters into communion with men through the doorway of their Greater Ideals; and he views Revelation and the Ideal as the concave and convex of the same figure. The divine thought is sunk in the depths of the soul, where it lives and operates under the immediate pressure of the Divine Presence. The Ideal is the shadow of God in the mind of man. The word "revelation" carries its meaning in a metaphor. It means that the veil has been removed, as from the face of a person. The veil is not of God's manufacture. It is created by human ignorance and perversity. In lifting the veil of ignorance from the face of nature, the scientist is the servant of God and of man in the great process of revelation. But when the human mind opens to the moral ideal, and the streams of selfishness are dried up, God invades our being at its very center; and his character becomes a call for a new heaven and a new earth wherein dwelleth righteousness. Jesus, the supreme human soul, gives us the sovereign vision of God.

**The Life of Jesus.** By Alfred W. Martin. New York: Appleton, 1913. Pp. x+280. \$1.50.

The author is a leader in the New York Society for Ethical Culture. The book studies Jesus "in the light of the higher criticism." Coming from a quarter whence the Christian public has been led to expect liberal manifestoes, this volume is a welcome sign of what may now be recognized as a world-wide reaction against extreme rationalistic and skeptical views of the life of Jesus. It presents nothing new. It cannot wholly satisfy professing Christians. Yet it will help to make Jesus real to many intelligent laymen who are outside the church, who are not easily reached through the regular ecclesiastical channels, and who are in doubt regarding the position which they should take

toward the Founder of Christianity. Its primary purpose, as the author says, is not negative and iconoclastic—not to pick the New Testament to pieces, but rather to build up a knowledge of the truth so far as it is in our power to attain it. Following the course of modern critical study in this department, he depends chiefly upon the Synoptic Gospels, pointing out that allowance must be made, even here, for bias, or "tendency," on the part of the writers and compilers of the narratives. As an example of the author's reverent spirit, the following sentences bear witness: "What a gain it is to be able to substitute for the belief in a physical resurrection of Jesus (which *all* the gospels do not teach, neither does the apostle Paul), the fact that Jesus so lived as to have made his disciples certain of his immortality and of their own." "Such helpful conclusions are we entitled to form from even the negative results of the higher criticism, removing obstacles to rational faith and just judgment by showing us the real origin and character of the narratives in which the disturbing statements appear." Among the many modern Lives of Jesus which are secondary in rank, this book takes a respectable place.

**The Continuation Committee Conferences in Asia 1912-1913.** New York: Published by the Chairman of the Continuation Committee, 1913. Pp. 488. \$2.00.

The great World Missionary Conference at Edinburgh in 1910 was more than a gathering of enthusiasts brought up for a short time to a white heat, to cool off as soon as the individuals composing it should separate. It was a momentous culmination, and a beginning. Its moving and directing power was to extend to all the missionary centers in the world, and to enter all unoccupied territory. In order that this might be done a continuation committee was appointed to carry forward the investigations begun by the eight commissions of the Edinburgh Conference, and "to preserve and extend its atmosphere and spirit." Mr. Mott as chairman was requested "to give a considerable portion of his time to the work of the committee, and its special committees; to visit mission fields; to acquaint missionaries and native leaders with the work and plans of the Continuation Committee; to study how missionary bodies on the field and their committee may be brought into mutually helpful relations."

The chairman with his usual industry and efficiency has carried out the suggestion of his colleagues. Twenty-one conferences have been held and this volume of 488 pages contains an